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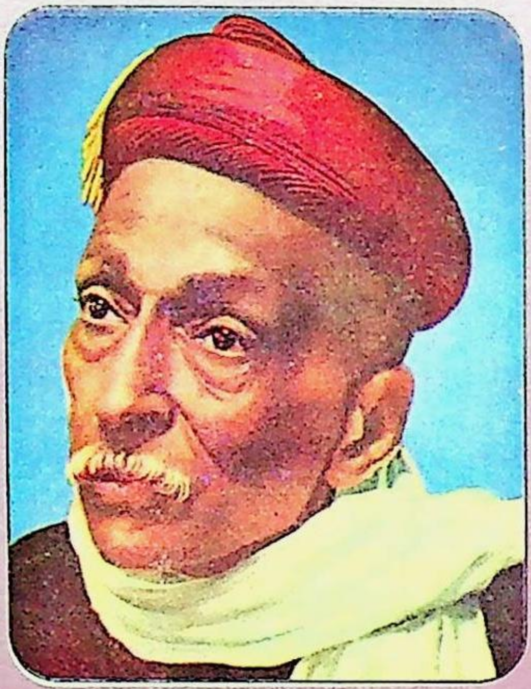

PATHWAY TO GOD

A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

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ONE HUMANITY

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Prayer to Lord Shri Krishna

(Stanzawise translation in English)

श्रियाश्लिष्टो विष्णुः स्थिरचरवपुर्वेदविषयो
धियांसाक्षी शुद्धो हरिरसुरहन्ताब्जनयनः ।
गदी शङ्खी चक्री विमलवनमाली स्थिररुचिः
शरण्यो लोकेशो मम भवतु कृष्णोऽक्षिविषयः ॥१॥

Let my eyes be filled with the vision of Lord Shrikrishna,
Who is embraced by Goddess Laxmi,
Whose body consists of the whole animate and inanimate world,
Who is understood and manifest by the knowledge of Vedas,
Who is witness to intellect of all persons in the world,
Who is devoid of all blemish,
Who is the remover of all pain & unhappiness of his devotees,
Who is the destroyer of demons,
Whose eyes are as beautiful as the lotus flower
Who carries in his hands the mace, the conch & the whirling disc,
Who wears garlands of fresh & fragrant flowers,
Whose body is ever-shining with lustre,
Who is the refuge of all who approach him for protection &
Who is the ruler of all the worlds.

Thus Spake Gurudev...

We do not know what accidents may befall us. As birds fly away in various directions, so our wealth and wife and son will fly away from us. As soon as the body falls, the Self may migrate to a worse existence, for example, that of a dog or a pig... In thy previous existence thou hast suffered immense pain and it is only by exceeding fortune thou hast been relieved herefrom... One's mother is of no avail, one's father is of no avail, one's sister and brother are of no avail, one's friend and wife and sons are of no avail. All these follow thee only if they derive happiness from thee. Thou bearest their burden in vain for the whole of thy life and they will ultimately abandon thee.... If thou were to die at this moment, thou shalt fall off from God, as thou art centred on egoism... Thou sellest thy body to him who gives food to thee. But thou forgettest God who has given thee birth.... Sinful and mean are those who follow sensual enjoyment, leaving God.

(Mysticism in Maharashtra p.387)

□□

If Jnana be taken to mean intuitional realisation, there is no objection to regard it as responsible for liberation. The Bhagavadgita has so often used the word Jnana in this sense. It may also be remembered that Bhagwadgita does not find any contradiction between a Jnani and a Bhakta. On the other hand, it regards a real Jnani as a Bhakta of the highest type.

(Pathway to God in Hindi Literature p.77-78)

□□

The Divine Purpose

Take the lead forward to fulfill the Divine purpose
Call the common man on the way in name of humanity
Continue to work for human welfare to fulfill the Divine purpose
In life of selfish desires, where can one search for Divine act?
Slackened by satiated desires, where can one find the Divine drive?
Given intellectual goodness, why the class difference of high & low ?
Urge to possess drives them to disputes & battles.
Strange, none can find the ideal of the highest concept in creation of man.
Goal must be for life, not self-denial
Sentiments aside, live whole hearted humble service for work
Upright dedication to reach the goal, no other path in view.
Efforts not spared
Equanimity not swerved
Let us be a source of Brotherhood, ethics & Love.

- Shrikrishna Kelkar

Omkar Apartment, Budhwarpeth,
Tilakwadi, Belgaum.

❑❑

That Thou Art !

With the humaning sound of 'OM' alone,
My mind and heart were filled,
Stimulating the Inward Eye to slowly open,
While my physical eyes were closely shut.

What a glorious vision I experienced,
Through my Divine Eye,
No words could describe the Mystic vision,
That filled my heart with eternal bliss !

There is nothing in this world except Him,
As he alone is found in every creation,
In the form of invisible omnipotent power,
That guides and controls the entire Universe.

Oh ! Great Souls of human race,
Wake up from the Dreamy World of ignorance.
For seeking your identity with the Real Self
That pervades the entire Universe !

- K. K. Adkar

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❑❑

EDITORIAL

Interaction Between Man & God

MAN belongs to the human species & is endowed with the gross body, also called the mortal body, the subtle body, mind & intellect. The Gods, Goddesses deities, according to the Indian philosophy, constitute a species of superior category with a subtle body, also called the divine body (दिव्यदेह) mind and intellect. The gross human body is of coarse and unrefined material through which the man acts & these actions naturally take on the coarseness and unrefined nature of the material. The subtle body or the divine body is of highly refined material viz. self-luminescent charged particles and accordingly the divine actions are highly superior, all-knowing, surpassing all worldly wisdom, beyond the ken of human beings, beyond time & space, omnipresent, omniscient and omnipotent whenever required. No worldly material can stop them from going anywhere through anything. The sages could attain the same divinity, leaving aside their gross bodies and communicate with the Gods, Goddesses and deities, by transfering their consciousness from the gross to the subtle body and operating on the same plane as Gods. A sage or rishi is defined in Indian Philosophy as "one who is visited by God before his very eyes as soon as such a wish appears on his mental screen."

Our scientists say that the mind penetrates even the actions of the smallest cells in a man's body. The smallest cell have their own mind which guides their actions for their preplanned life. The cells of the brain, heart, liver etc. do not get interchanged. They know their life span, know their planned work & die to be replaced by new cells. All these actions go involuntarily inside our body. Yogi Aravind says that man has a physical mind that is associated with the brain & provides the guiding force for all the voluntary & involuntary actions of the body.

Indian Philosophy accepts our body as a microscopic similarity as it were of the whole earth & its atmosphere. Our gross body is made of the five main elements of which the earth & its atmosphere is made of. Our body also needs the micronutrients like molybdenum, boron & others which are also contained in small quantities in the earth. Every tree seed is a capsule which contains the time-plan of the growth of the plant. The tree has also got a mind which guides the growth of the tree. Scientists like Jagdishchandra Bose & others proved that the plants also have feelings and respond lively to harmonious music & are hurt by harsh noises as well as actions harmful to them.

According to Indian philosophy the whole universe right from the inanimate stone, mountains, rivers, planets, stars as well as plant and animal life have a mind of their own. The whole universe is pervaded by what is called the Universal Mind and is controlled by the Universal Self, Vishwatma (विश्वात्मा) through this Universal Mind. The mind entity is the same everywhere, but when it comes to small units like the human body, the tree, the mountain, the river or the sea, it works within its own limits.

We put limits to our own mind and make it work only for our body, intellect & ego. One becomes a limited concern & gets attached to it with affection. One becomes like a silkworm in its cocoon, wholly engulfed in the changing, fleeting, transient world. It is a pilgrimage in reverse gear. From the whole perfect Self, we come down to a small imperfect entity. The sages call it Maya, the shroud of ignorance.

If we remove the limits which we ourselves have created, we become one with the Universal Mind, the Universal Self. The trees, rivers, mountains, seas, stars & planets can then speak with us. We can understand the language of birds & animals. Likewise, we can communicate with Gods, Goddesses, deities & elevated souls of sages & saints. Nothing can then remain unknown to us.

When the piece of land (now known as Hindwadi) was gifted by Rajasaheb of Sangli to Gurudeo Ranade, it was an open space with nice breeze and Gurudeo Ranade used to go their for a walk. There used to be big boulders picked out from the ground for breaking them into aggregate for concrete. Once he sat on such a stone and said "We will construct our Academy bldg. at this spot, because a yajna (sacrifice) was carried out here in ancient times." Later on after his demise in 1957, the bldg. was constructed at the spot shown by him. Later on, in 1978, Paramacharya Swami Chandrashekharendra Saraswati of Kanchi-Kamakoti peetham stayed in the same bldg. for chaturmas (4 months of religious importance). When he entered by the main gate & walked to the entrance steps, he faltered, kept quiet for few seconds & walked back to the gate. Then he turned back, went up the steps &

entered the bldg. Afterwards, somebody asked him what was the matter. He told he always stays in a temple, sanctified by the presence of God in the form of idol. When he first entered the gate, he got a feeling that it is not a temple, there is no idol and he turned back to go to another place. But before he reached the gate, he again got a feeling that the place is sacred, though not a temple, because a sacrifice was performed at this place & he turned back and entered the bldg. How the minds of Gurudeo Ranade and Paramacharya could sense the fact of sacrifice? Because their minds had transcended the human limitations and reached higher levels. The land, trees & surroundings conveyed to them the occurrence of the sacrifice though in ancient times.

Indian history provides examples of men reaching the level of the Universal Mind and getting foreknowledge of future events. They could be in communion with God and saints in their subtle bodies or get their visions. The first requirement to reach the height of the Universal Mind or at least occasionally to get connected to it, is to banish all selfishness and reduce the affection towards one's body to enable one's consciousness to transcend to one's subtle body. All yogies & saints from Adi-Shankaracharya to Kabeer, Meera, Dnyaneshwar, Samarth Ramdas, Tukaram, Ramakrishna Paramhansa, Gondavalekar Maharaj & others had visions of Gods & Goddesses. Even rivers appeared before them as Goddesses when they were to cross them.

About the Maratha king Chhatrapati Shivaji, his prime minister wrote down in his diary, that Shivaji Raje was in communion with Godess Tulja Bhavani &

he succeds even in highly risky battles though far outnumbered by the enemy.

Swami Vivekanand had a vision of Bharat Mata, Mother India, when he meditated on the rock beyond the southern tip of India, where a memorial now stands in his honour.

Yogi Aravind had predicted that India will become independent, years before 1947. Gurudeo Ranade had a vision that the Allies will win the war (1938-44) after initial defeats in battles.

There is also the reported story of a British District Collector in Chennai (in the last decade of nineteenth century) working one day in his office, late in the evening. His office was situated in an old Building opposite a temple across the road. Suddenly his attention got distracted from his work and he looked out of the window. To his surprise, he saw the deity in the temple signalling him to come out of the bldg. He was puzzled, but went out towards the temple, only to see that the bldg. behind him collapsed & by coming out he got saved. He gave large donations to the temple and developed faith in Hindu Gods. It's a case of a Godess condescending to help a human being out of compassion.

Swami Satyanand stayed in the ashram of his Guru, Swami Sivanand, in Hrushikesh, in the foot hills of Himalayas for twelve years. As was the practice, each disciple would raise his own small hut on the mountain slope and stay there. Daily he would take bath in the Ganges and recite poems & mantras he knew, in praise of God. The Guru, who was an MBBS doctor, used to spend 3/4 hours with the patients in his small hospital, in the morning & then retreat to his room for meditation & samadhi till the next morning. Satyanand would see his Guru for a few minutes in the morning. The Guru would ask him how he is doing & how he is spending time. That was all that happened for twelve years. Then, one night at 10 o'clock there was a call from his Guru. The Guru received him and taught him the secrets of Kriya-yoga and told him that his need to stay in the ashram is over He should travel all over the country and spread the gospel of yoga. He toured many places in India & then in Europe, USA & Australia & founded many centres of yoga & meditation. He guided research in France & USA on meditation & samadhi. He established the main centre in Munger in Bihar & gave deeksha to many young boys & girls from India as well as foreign countries.

Madhav Sadashiva Golwalkar, the second chief of RSS after Dr. Hedgewar, was a yogi in the order of Ramakrishna Mission. His Guru was Swami Akhandanand, the last direct disciple of Ramakrishna Paramhansa. He stayed in Nagpur, had a spiritual bent of mind from his school days & was in contact with Ramakrishna Ashram in Nagpur. The ashram sent him to Swami Akhandanda in Calcutta. Golwalkar stayed with his Guru for three months, doing all the service required for his Guru from washing his clothes, cleaning his utensils, preparations for his worship & meditation & making the bed for his rest & sleep at night. Guru had told him to read books in the library whenever he found spare time. Guru told others that his new disciple was smart & intelligent, but for three months did n't talk about giving him *Deeksha* i.e. ordainment. Golwalkar was worried whether still some blemish remained in his mind, which Guru thinks is not fully cleansed. He searched his mind and found that a strong desire still remained in his mind & that was "to get Deeksha from his Guru". That also must be banished. When he did it, his mind became tranquil & desireless in the true sense. His motto remained only the service of his Guru. The next day, the Guru called him & gave him Deeksha in the order of the mission of Ramakrishna Paramahansa. Swami Akhandanand told Golwalkar that henceforth the Power & Authority of Maharaj (i.e. Ramakrishna Paramhansa) will guide him in all his work. He also told him to go back to Dr. Hedgewar in Nagpur & help him in organising the country's youth. Accordingly he came back to Nagpur. That was in 1938. After death of Dr. Hedgewar in 1940, he took over as the chosen successor of Dr. Hedgewar & worked for thirty three years till his demise in 1973. The youth organisation spread far & wide in India including the area which is to-day called Pakistan.

Golwalkar saw Jawaharlal Nehru in 1956 and suggested to him that the army should be well organised & prepared for invasion from China. But Nehru was lulled by the talk of Hindi Chini Bhai-Bhai from Chou-en-Lai. When the invasion occurred in 1962, the army was in bad shape and suffered its worst ever defeat in its career. Nehru was broken in spirit & shattered in health. Golwalkar could get the precognition of war with China.

A man unnecessarily puts limitations to his mind in the form of fencing of narrowness of his individuality. The fencing should crumble down & the mind should reach the vast expanse of the Universal Mind. That is the manifestation of divinity in man and the first interaction with the Almighty God.

Bhagwadgeeta indicates that the world be managed by the humans and Gods in co-opeation of each other and men should gain from the superior powers of God.

देवान् भावयताऽनेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमावाप्स्यथ ॥११॥३

Explaining the above stantza Sant Dnayneshwar says that we should please the Gods by our truthful behaviour & sacrificial attitude towards all our duties. Thus pleased, the Gods will themselves come down to us and give us all that is required for our welfare and enable us to reach our highest goals.

❑❑

He (Brahman) specially projected that excellent form Dharma (righteousness). This Dharma is controller of the Kshatriya. Therefore, there is nothing higher than that. So even a weak man hopes to defeat a stronger man through Dharma, as one contending with the king. That Dharma is verily truth. Therefore, they say about a person speaking truth, 'He speaks of Dharma', or about a person speaking of Dharma, 'He Speaks of Truth', for both these are but Dharma.

- Brihadaranyaka Upanishad (1.4,14)

(Continued from last issue)

Śankarācārya's Ātmaboḍha

(Sanskrit Script followed by English translation)

HERE a question naturally arises : If the sentient Self does nothing, then how is it that the non-sentient body, etc. perform their functions? The reply is given in the following Verse No.20.

(20)

आत्म-चैतन्य माश्रित्य देहेंद्रिय-मनो-धियः ।
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥२०॥

Just as people start to work, depending on the light of the sun, so also the body, senses, mind and intellect get engaged in their own functions (or in their own actions and objects), depending on (the basis-adhiṣṭhāna of) the Self-sentience (20).

Explanation :- In ancient days, the actions of people during the day-time stopped when there was darkness after the sun-set; becoming inactive the people enjoyed their sleep, the state of rest. Next day when the sun arose, people started their activities, during the day-time, in the light of the sun. In other words, activities of men depended upon the light of the sun. But the sun remained neutral, a mere spectator. Mere presence of the sun was enough to goad the people to their business.

So is the case with the body, etc. The body, senses, mind and intellect - all are non-sentient, Hence by themselves they cannot do anything. But they work on the basis of the consciousness of the Self. For instance, powder or small particles of iron do not move by themselves. But when they are in the proper proximity of a magnet, they start to move. The mere presence of the moon in the sky creates disturbance in the sea and the sea starts to swell. The magnet itself does not move; it is without movement; it is stationary. Now, the Self of the nature of sentience is present in the body where there are senses, mind and intellect. Due to mere presence or vicinity of the Self-sentience, the body, etc. tend to do their own activities. Thus, so long as the Self is there in the body, the body moves, the senses perform their own actions, the mind thinks and the intellect makes decisions. But after death, when the Self is nowhere in the body, the body, the senses, etc. cannot do their work. In other words, this means that so long as a man is living i.e. so long as the Self is present in the body, the body, etc., though they are non-sentient and hence inactive in themselves, start to function, due to the presence or vicinity of the Self-sentience.

• • •

An objector raises a question : You say that the Self is inactive and that on the basis of the Self-sentience, the body, etc. function. If this be so, then why do the non-discriminating people think that the Self performs actions? This question is answered in the following verses Nos. 21-23. First of all, Verse No.21 states that the actions, etc. of the body and senses are superimposed on the Self.

(21)

देहेंद्रिय-गुणान् कर्माण्यमले सच्चिदात्मनि ।
अध्यस्यंत्यविवेकेन गगने नीलिमादिवत् ॥२१॥

Ignorant people superimpose, through non-discrimination, colours like blue etc. on the sky. Likewise ignorant men superimpose, through non-discrimination, the qualities of body and senses, and actions on the Self who is existence and sentience (21).

Explanation :- The sky is originally devoid of any colour. But on it are superimposed,[32] through absence of discrimination, colours like blue, etc. i.e., the qualities (or actions) which are not at all in the sky are imposed on the sky by ignorant persons, as they have no discrimination.

Here Śaṅkarācārya has used the verb 'adhyasyanti'[32] from which is derived the word 'adhyāsa'. This adhyasa is fully explained by Śaṅkarācārya in his introductory commentary to Brahmasūtra. He explains adhyāsa thus[33] :- "Knowledge of one thing over / on that thing where the former is not; cognition of a thing as something else". In adhyāsa, a thing is not cognised as it is but is cognised as something else. e.g. A conch is not cognised as a conch, but as a piece of silver. To cognise a conch as a piece of silver is adhyāsa. In other words, another thing is superimposed on something else. For instance, in the example of conch-silver, silver is superimposed on conch.

Now such superimposition takes place in case of the Self and the body, etc., The qualities and actions of body and senses are imposed on the Self, e.g. when we say "I am plump, I am thin, I am white, I stand up", the attributes like thinness, etc. and actions like standing, etc. of the body are superimposed on the 'I', i.e. the Self. When we say, "I am dumb, I am deaf, I am blind, I see a flower", the attributes and actions of sense-organs are imposed on the Self. Here it is to be remembered that the Self is in the range of the cognition of "I"; the Self is proper for the knowledge of "I" (asmat-pratyaya-gocara), i.e. the word "I" indicates the Inner Self (See the introductory commentary of Śaṅkarācārya on Brahmasūtra).

This superimposition is caused by non-discrimination which itself springs[34] from Nescience, i.e. superimposition[35] is caused by Nescience. Hence as ignorant men do not know that the body and senses are distinct from the Self, they, due to Nescience superimpose qualities and actions of body and senses on the Self.

Now, adhyāsa is always false. That is why the attributes and actions of the body and senses cannot stick to the Self. The attributes and actions of superimposed things never enter into the adhiṣṭhāna of that superimposition. Hence the Self remains inactive.

• • •

Not only the attributes and actions of body and senses are superimposed on the Self, but the attributes and actions of the mind are also imposed on the Self. This is stated in the following stanza No. 22.

(22)

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽम्बुगते चंद्रे चलनादिर्यथाम्भसः ॥२२॥

The movement, etc. of water are imagined, through ignorance, to be of the moon that is reflected in that water; in a similar way, through nescience, the (attributes like) agency, etc. of the mind which is the upādhi (of the Self) are imagined to be of the Self (22).

Explanation :- There occurs reflection of the moon in the water in a pot, a lake or a river - all in open space. When the water is motionless, the reflection of the moon is steady. When the water moves due to wind, etc., the reflection of the moon moves. Water is the upādhi of the reflection of the moon. When water, the upādhi moves, the reflection of the moon moves, and the ignorant people think that the moon is moving. Now here what happens is :- attributes of the upādhi (namely water) are imposed on the reflection for whom there is that upādhi.

Similar is the case with the Self. Mind is the upādhi of the Self. To be the agent or enjoyer etc. are the attributes of the mind. But through ignorance, they are imposed on the Self. i.e. the attributes of the upādhi (namely mind) are superimposed on the Self. For example due to the upādhi of red things, a white crystal is imagined to be red. To be brief : Body, senses, and mind are the upādhis of the Self; and their attributes, etc., are imagined to be those of the Self.

• • •

Sometimes, in empirical life, passions like rāga (attachment), etc. are imagined to be belonging to the Self. But that is not the real case, points out the next verse No.23.

(23)

रागेच्छा-सुख-दुःखादि बुद्धौ सत्यां प्रवर्त ते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद् बुद्धेस्तु नात्मनः ॥२३॥

When the intellect is active, (passions like) rāga (attachment), (and then) desire, and pain and pleasure, etc. are apparent or manifest; but they disappear at the time of the sleep when the intellect has perished (i.e. has stopped its working). Hence (from this fact it is clear that) the passions, etc. belong to the intellect and not to the Self (23).

Explanation :- Like the body, senses and mind, the intellect is also the upādhi of the Self. Mind functions on the activities of the intellect. Hence passions like attachment, etc. of the mind (See Verse No.33) can be said to be those of the intellect. Another reason for this is :- these passions become manifest when the intellect is active, and they become dormant when the intellect is inactive. This fact is stated here in this verse, with the method of Anvaya (presence) and Vyatireka (absence) :- Intellect is active during the waking condition; at that time, attachment / love, hatred, pain, pleasure, etc. are clearly felt. In the dreamless sleep, the intellect is inactive; it does not function; hence it is said here that the intellect perishes at the time of the sleep. During deep sleep, passions like attachment, etc., are not manifest and hence are not felt. Hence metaphorically it can be said that these passions, etc., belong to the intellect. Naturally they do not belong to the Self. But due to ignorance, the attributes of the intellect the upādhi of the self are superimposed on the Self. Really speaking, the Self has nothing to do with passions like attachment, pain, pleasure, etc.

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Query : If the attributes and actions of the upādhis of the Self are imposed on the Self, then we ask : Is there a specific nature of the Self? This query is replied in the following Verse No.24.

(24)

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।
स्वभावः सच्चिदानंद-नित्य-निर्मलतात्मनः ॥२४॥

Light is the nature of the sun. Coolness is the nature of water. Heat is the nature of fire. So also the nature of the Self is existence - sentience - joy; further it is eternal and pure (or it is eternally pure) (24).

Explanation :- The nature of the Self is to be existent (sat), sentient (cit) and joy. Sat is that which exists in all the three times-past, present and future. The self exists in all the three times. Hence it is existent.

Cit (sentience) is the same as knowledge (jnana). It is also called saṁvit, citi, caitanya, etc. The Self is of the nature of knowledge.

Joy / bliss here stands for that joy which does not spring from sensual objects. It is constant and is never defiled or affected by sorrow, pain, etc. Such bliss is the nature of the Self.

The Self is eternal. It never perishes. Its non-existence is never possible. It is permanent.

The Self is pure like a crystal. Worldly defilements never affect the Self. So also the attributes, actions, etc. of the upādhis like the body, senses, etc., never enter into Him. Thus the Self is pure, free from any fault, blemish, defilement, etc.

All the above makes it quite clear that the Self is distinct from His Upādhis. The main distinction is : Upādhi is non-sentient and temporary, while the Self is sentient and permanent.[36] Briefly, the nature of the Self is quite distinct from that of His Upādhis.

• • •

A question can be asked : If the sentient Self is distinct from its non-sentient upādhis like body, etc., then how is the worldly dealing possible in case of the individual Soul ? This question is answered in Verses Nos. 25-26 that follow.

(25)

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥२५॥

Joining together the existent and sentient part of the Self and the mode of the intellect, there takes place (on the part of the individual soul), through non-discrimination, a dealing like "I know" (25).

Explanation :- The Self is sentient while the intellect is non-sentient. The intellect possesses more parts of the quality sattva. In the vicinity of the intellect there is the Inner Self who is reflected in the intellect. Through the reflection, some existent and sentient parts of the Self enter into intellect. Then there occurs the mode of the intellect in the form of knowledge of pain, pleasure, etc. i.e. knowledge becomes manifest in the intellect. Yet the inner self remains only the witness.

Now what happens is this : Suppose at a junction of railways, when one train starts to move, a man sitting in the neighbouring train thinks that his train is moving. Likewise a man thinks that he, i.e. the Self, is having knowledge, through indiscrimination, though the knowledge lies in the intellect. That is to say that One fails to understand the difference between the intellect and the Self, and imposes knowledge in the intellect on the Self, and thinks "I am knowing". Through this ignorance/non-discrimination, a man imposes all modes of the intellect on the Inner Self and then starts to say, "I know, I am happy", and so on i.e. a man mistakes the modes of intellect as the modes of the Self, through indiscrimination.

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Question : The Self is changeless. Intellect is non-sentient. Then who thinks himself to be the knower, the agent of actions, etc.? This question is answered in the following Stanza No.26.

(26)

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्वपि ।
जीवं सर्वमलं[37] ज्ञात्वा कर्ता द्रष्टेत्ति मुह्यति ॥२६॥

Never there is any change / modification in the Self. The (non-sentient) intellect can never know. (Still it so happens that) the individual soul (jīva) completely [37] *(alam) knowing all things (in the intellect) and thinking himself to be the agent*[38] *and the knower (draṣṭā) gets confused (26).*

Explanation :- All modifications like desire, hatred, pain, pleasure, etc. occur in the intellect, i.e., they appear in the form of modes of intellect (See Verse No.23). They are in no way connected with the inner Self. As no modification occurs in the Self, He is free from all types of modifications. Further, intellect is non-sentient; hence it cannot know anything. Just as a non-sentient thing like a jar or a piece of cloth cannot know anything, so also non-sentient intellect is not able to cognise any thing. Now the sentient Self is reflected in intellect; that reflection is called cidābhāsa. This cidābhāsa is the individual soul (jīva) (See Note No.31). Now, what happens is this : Whatever takes place in the intellect is wrongly taken by the individual soul to be his own. Hence attachment, hatred, etc. that are in the intellect are wrongly understood by the individual soul to be his own, through non-discrimination. As a result, the soul is affected by the infatuation / confusion / delusion, and he begins to think that he is the agent of actions and that he is the seer and so on.

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What will happen if the individual soul comes to know its own nature is stated in the next verse No.27.

(27)

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ॥२७॥

The individual soul will bear fear after knowing (the individual) soul[39] *to be like the serpent appearing on the rope. But if he knows that he is not individual soul but that he is the Highest Self, then he will be devoid of fear (27).*

Explanation :- A person who in slight darkness mistakes a rope for a snake and who then thinks that there is a snake becomes afraid of that snake. That is, if a rope is not known as a rope and if it is wrongly taken as a serpent by a man, then he becomes afraid of that snake. Now, an individual soul fails to know the Inner Self and takes that to be jīva i.e. cidābhāsa. Through this wrong knowledge, he supposes himself to be the agent of actions and the enjoyer of the fruits of actions. Through actions, he has to undergo the cycle of births and rebirths; and then in the worldly life he is fearful of calamities, difficulties, sorrows, various pains, and so on.

But when his wrong knowledge or ignorance is removed by the Vedic statements, the instructions of the teacher etc. and when he realises that he is not the individual soul but the Supreme Self, he comes to know that he is not subject to birth, death, rebirth, pain, calamity and so on. He then becomes fearless and devoid of any worries, etc.

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The next verse No.28 points out that the Self that is different from body, senses, etc. is self-luminent and He illumines the senses.

(28)

आत्मावभासयत्येको बुद्ध्यादीनींद्रियाणि हि ।
दीपो घटादिवत् स्वात्मा जडैस्तैर्नावभास्यते ॥२८॥

Just as a lamp illuminates (many) things like a jar, etc., but it itself is not illuminated by those inert i.e., non-sentient things, so also only one Self indeed illumines senses like the intellect, etc., but He is never illumined by those non-sentient things (28).

Explanation :- A lamp illuminates things like a jar, etc. which means that it makes the jar, etc. the objects of cognition. But those non-sentient things like a jar cannot illuminate the lamp.

References :

32. The root of "adhyasyanti" is adhyas (adhi+as) (= to place on / over. to throw); it means to place something (or some) quality over another thing i.e. to superimpose. The word adhyāsa" is derived from this verb. The word "athi" here indicates the basis/foundation (adhiṣṭhāna) on which something is imposed. In the case of superimposition, the adhiṣṭhāna on which something is imposed is true, while the thing or the quality that is being imposed is falsethere. This "adhyāsa" is synonymous with the word "adhyāropa".

33. अध्यासो नाम अतस्मिन् तद्युद्धिः । शंकराचार्य

34. अविवेकः कस्मात् । अज्ञानात् । (शंकराचार्यकृत आत्मानात्मविवेक)

35. Hence Śaṅkarācārya identifies adhyāsa with ajnāna / avidyā : तमेतमेवंलक्षणं अध्यासं पंडिता अविद्या इति मन्यंते । (ब्रह्मसूत्र - शांकरभाष्य).

36. The body, etc. are not-self (anātmā). Not-self is the group of the three bodies in singularity and totality which is non-sentient, false. and of the nature of sorrow. This anātman is :- अनृत-जड-दुःखात्मकं समष्टि-व्यष्ट्यात्मक-शरीर-त्रयम् । (शंकराचार्यकृत आत्मानात्मविवेक).

37. Here the word "alam" means 'fully', 'completely' or "in the proper way".

38. There is a variant reading "jnātā draṣṭeti", in place of."kartā draṣṭeti". Here the word 'jnātā' means the knower.

39. In this verse, in the first line, there is a variant reading 'jīvo' in place of 'jīvam'. Then the meaning would be :- "Knowing the Self to be like the rope-snake, the individual soul bears fear". Here the word "jīva" becomes the subject of the verb "vahet".

(To be Continued.....)

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□□

Science and Religion respond to two different aspects of the Universe and therefore there must be a fundamental harmony between them. They are the two positive and negative poles of thought, and the abstract proposition which unites them must be the one in which the two coalesce.

(Gurudev Ranade in 'Satsang' Journal of Nimbal)

(Continued from last issue)

Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter III कर्म योग

Significance of Work With Detachment

(Sanskrit Script followed by English translation)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
सयत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥२२॥
यदि ह्ययं न वर्तेयं जातु कर्मण्यतंद्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

King Janak & others attained perfection to self realisation by following Karma-Yoga (work with detachment) alone. (Likewise) you should perform your duties with a view to set an example to people and overall welfare of the society.(20)

Whatever a great man does, others follow by doing the same. Whatever standard he sets, the world follows.(21)

Oh Arjuna, there is nothing in the three worlds that should be done by me, nor there is anything to be obtained, which I have not obtained. Yet I am engaged in action.(22)

Because, if I do not engage myself in action unsparingly, Oh Arjuna, people will follow me likewise in all respects.(23)

Saint Dnyaneshwar says -

Oh Arjuna, understand that the learned & the wise like king Janak, Ashwapati & others never gave up active life to reach the goal of Realisation. Be earnest in your active life and never give up action. By doing so, you will be able to set an example for others to follow and they will automatically reach happiness. Those who have reached the goal & have nothing else to be done in the remaining life, also have the duty to assist those who are struggling on their way to progress. Just as a man with good sight can lead a score of blind men along the right path, men with spiritual attainment should set an example of right behaviour before others who are groping in the darkness of ignorance to put them on the right path. If the knowledgeable persons shirk this duty and responsibility who else can guide the struggling multitude ?

In this world, those who have attained knowledge & wisdom are looked upon by others as an ideal to be followed to carry out their responsibilities & duties in the society. Their behaviour is an example to be followed by all others. It is the way of human nature to follow the superior man to lead them the way. Therefore, it becomes the special responsibility of the wise & learned as well as saints & saintly persons not to give up action but be active and guide the society by their exemplary behaviour.

Oh Arjun, all the three worlds follow the paths outlined for them & I do not have any duty as such nor I have something which I have yet to obtain or not yet obtained still I remain active in some action or other. Life of God is not opposed to life in the world, as far as activity is concerned.

A man in the world has his duties, responsibilities & aspirations which form his behaviour. Similarly, I also follow my duties & responsibilities relentlessly such that all the beings in the world follow their paths of duty and not forsake activity, following my example, which prevents them from being inactive.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥
सक्ताः कमर्ण्यविद्वांसो यथाकुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोक संग्रहम् ॥२५॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥
प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकार विमूढात्मा कर्ताहमिति मन्यते ॥२७॥
तत्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणागुणेषुवर्तन्त इति मत्वा न सज्जते ॥२८॥

If I do not work, these worlds will perish and I shall be the cause of the disorder and destruction of all these people.(24)

As the unlearned (ignorant) act with attachment to the fruits of the work, the learned should also act (with the same verve) but without any attachment, with the desire to maintain the world order for welfare of the society.(25)

The wise & learned should not unsettle the minds of the ignorant who are attached to the fruits of work, but they should themselves perform all the works in the spirit yoga (i.e. unattached) and also inspire others to do likewise.(26)

While all kinds of work are being done by the modes (Sattva, Rajas, Tamas) of nature, that man whose self is bewildered by the ego, assumes that he is the doer.(27)

But he who knows the truth that the modes of nature & their work are distinctly separate from one's self, does not become attached to the work, knowing that it is the modes that work with their instruments, the organs of the body.(28)

Saint Dnyaneshwar Says -

If one becomes desireless and enjoys bliss, one need not work & may give up all activity. Then how the world will progress ? If one gives up activity, the world will gradually fall into disorder & confusion. It is the nature of the ignorant to look to the wise & learned to mould their behaviour & do their duties. This tradition will be disturbed. Therefore though I have no work as such, I always keep myself engaged and promote examples of dutiful behaviour and constant activity to lead the world to welfare & not allow it to perish for want of proper activity.

The common man is goaded to maximum efforts with an eye on the fruit of his activity. The enlightened man should also act in a similar way & put in his maximum efforts but remain unattached. In doing so, one should not appear different or superior to others, but respect them and gradually inspire them to get used to unattached work. In doing so, the world will progress and the society will be enabled to attain its welfare.

Oh Arjuna, one should not confuse the minds of those ignorant common men, who work for the fruit of their activity. We should not tell them how an enlightened man does not need to work. A small child puts all its efforts to suck milk from the mother's breast. If we give it delicious foods, how will it he able to eat them? Just as we should not give delicious food to a small child who has not even teeth in its mouth, in a similar way one should not tell the importance of unattached work even in a lighter jocular vein to the common man because he has not reached the ability to grasp the idea. We should praise his efforts, respect the good work that he does. We ourselves should do all the work in an unattached way, so that others are also inspired to follow our example. In doing so we uphold the traditions of dutifulness of all professions. Being internally inactive, we do not suffer from the effects of our deeds on our spiritual progress. It is like the actor in a drama who dons a man's dress or a woman's dress to suit his acting. It does not affect his self.

Oh Arjuna, the nature is performing its work through the three modes (Sattva, Rajas, Tamas i.e. goodness, desire & sloth) through the organs of the body. But the ignorant, because of their ego, think that they are doing the work. A man who has egoistic pride of his body, should not be advised about higher principles of spiritualism, because it will only result in leading him astray from his usual dutiful behaviour.

Those who are enlightened with the knowledge of the spirit, do not have the egoistic pride of the body & its actions. They transcend the effects of the three modes & the ensuing actions of the body & become a mere witness of the happenings. The sun throws light on the earth, moon and all other planets of the solar system but is unaffected by happenings on them.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मंदान्कृत्स्नविन्न विचालयेत् ॥२९॥

Those who are deluded by the three modes of nature, get attached to the works produced by them as their own, through ignorance. Those who know the whole principle of performance should not unsettle the minds of those whose knowledge is partial or are slow in understanding.

Saint Dnyaneshwar says -

Those who have egoistic pride of the body and are unaware of the actions of the three modes, lose control of themselves and are ensnared by the senses. They are like persons who take the burden of others also on their head and then complain of pain in the neck. The common man works under the impulsions of nature, with the false identification of the Self with ego. They should be gradually delivered from this ignorance till they themselves understand that the true Self is divine, eternally free and self-aware.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

Resigning all your actions to Me, with your consciousness fixed in the true divine Self, be free from *all desires and attachments and engage yourself (whole heartedly) in the war, coming out of the fever of despair.*

Saint Dnyaneshwar says -

Oh Arjuna, dedicate all your dutiful actions to Me and fix your consciousness in the Divine Self. Do not have any egoistic pride that you are the doer of actions or the fruit of action is due to you. Do not be under the influence of the body, give up all desires and participate whole heartedly in the actions as they be fall on you. Now, do not hesitate to do your duty. Mount the chariot, take up your bow, arrows & start the fight like a brave warrior. Let your bravery put fear in the enemy and spread your fame all over the world. Be an example of dutifulness and free the world from evil-doers like Duryodhan. Do not entertain any doubts in your mind. Fix your attention on the war alone. Do not talk of anything else.

(To be continued....)

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Secular State does not mean a State without religion. It is not secular in this sense that we deify the worldly and the material. It is secular only in the sense that we recognise that every religion shows a way to reach the Supreme, and we do not wish to identify the state with any particular dogma or creed.

- Dr. S. Radhakrishna

In Search of Almighty !

Oh, Thou great architect of universe! It's long, since you have paid a visit to your establishment. Sitting above, don't just get accomplished in your air-neutrallised chamber, which has become most unapproachable to a common man. You don't know there are self declared executives claiming authorization for the dictacts. No calibre, no truth, no virtues. And the worker is totally frightened to raise any voice and at a remote corner where someone makes an attempt, your machineries have enough chaos which perfectly restrain these voices reaching your compartmentalised, closed, sound proof chambers.

Oh, the magician! The monuments you have created had the charm and the rhythm of dancing idols proclaiming your authority and wisdom making this life wonderful. It's long time since then my lord, its enough dancing ! There is lot of dust raised by these dancers and you sitting all above are becoming invisible.

No doubt your employees; the sun and the moon, the rivers and the ocean, the stars and the wind are still punctual attending to their jobs. But these days be sure, my lord! Your executives have a different plan, and the day will come disregarding your supremacy and you will be sandwitched into the walls of thoughts, that wall, which will perfectly cremate your identity and, it will not stop all at that! I have heard a few saying "there is nothing which can not be created" a different universe with stars and planets of our choice, the life of the hope and expectation, the genes made to our desire, its long time lord ! Your visit is due to know all this.

Might be you are busy in preparation of new plans and the new estimates, the new drawings and the new designs. You might be working on different ideas of substituting something else in the place of brain, the only supremacy claimed by any human being in the world. Might be you are busy into the thoughts of different paintings and the colours, might be you are on lookout, in finding substitutes to your employees your sun and moon and stars. I agree, they must be tired of these tireless routines. May be you are thinking of deputing some of your employees for some different job !

My lord ! Reporting to you of everything is the only thing I am able to do with the utmost sincerity. Thanks by lord for choosing my deputation to this Universe. I am truthful to you and I hope my deputation will be called off after you get enough of the factual reporting and I await your signal calling me back and yes ! I will never mind on coming on deputation again and again till you want me to report.

With affectionate regards, and always in your service.

- The humble Human Being.

- Shrikrishna Kelkar

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Durkheim's Views On Religion

Emile Durkheim (1858-1917) - a French Sociologist, Max Weber (1864-1920) - a German Sociologist have made the most significant theoretical contributions to the field of sociology of religion. These two classical sociologists and functionalists indicate that faith and social life are intimately linked. The present paper, however, critically evaluates the contributions made by Durkheim to sociology of religion.

Durkheim was descended from a long line of rabbis and he himself studied to be a rabbi, but by the time he was in his teens, he rejected his heritage and became an agnostic. From that time on, his lifelong interest in religion was academic rather than theological (Ritzer 1988:80). It is obvious that Durkheim was not a religious person but he appreciated the contribution that religion makes to social cohesion.

In his last major work, "The Elementary Forms of Religious Life" (1912), Durkheim asks two important questions : i) What is religion? ii) What are the functions of religion to society? An answer to these questions can be sought in the analysis of Durkheim's definition on religion.

According to Durkheim, "A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden-beliefs and practices which united into one single community called a Church, all those who adhere to them" (Nisbert 1974:169).

The substantive part of the definition has to do with the essence of religion - "A unified system of beliefs and practices relative to sacred things". A functional element (i.e. what religion does) is added to the definition, "Which united into a single moral community called a Church all those who adhere to them" (vide Dabade 1998:1-2).

Durkheim advocates that in all societies religion is based on a distinction between the sacred (holy) and the profane (non-holy). Religion maintains the separation of the sacred from the profane through the practice of rituals. Rituals are of central importance to religion and Durkheim defines them (rituals) as the values that prescribe how people should behave in the presence of sacred objects (Smelser 1993:290). By sacred things we must not understand simply spirits or gods. Even a rock, a tree or an ash can also be a sacred thing. In a word, anything can be sacred. Sacred things which produce experience of awe and reverence are symbolic, i.e. sacred objects represent something. Whether something is sacred or profane (having to do with the ordinary, material life on earth) depends upon how people define it. For instance, wine and wafers/bread are profane objects. But Catholics regard them sacred as they symbolize blood and body of Jesus Christ respectively. To comprehend clearly the part played by religion in society, the relationship between sacred symbols and that which they represent should be established.

To develop his argument Durkheim uses the ethnological evidence from the Australian aborgines/ tribals (particularly the Arunta, an Australian hunting and gathering people) among whom totems had the double characteristic of being regarded as sacred and being the badge; or symbol of the clan. The Arunta practice totemism, a religious system in which a clan (a kin group) takes the name of, claims descent from and attributes sacred properties to plant or animal (Zanden 1990:409). Durkheim argues that if the totem, 'Is at once the symbol of God and of society, is that not because the God and the society are one?' Thus he suggests that in worshipping god, men are in fact worshipping society. Society is the real object of religious veneration (Haralambos 1980:456) and the totem plant or animal is not the source of totemism but a stand-in-for the real source of society itself (Zanden 1990:409).

Durkheim argues that 'Primitive man comes to view society as something sacred because, he is utterly dependent on it'. But why does he invent a sacred symbol like a totem? Because Durkheim argues, 'it is easier for him to visualize and direct his feelings of awe toward a symbol than towards so complex a thing as clan' (Haralambos 1980:456).

Further, Durkheim asserts that social life is impossible without the shared values and moral beliefs that form the 'collective conscience'. In the absence of 'collective conscience', there would be no social order, social control, social solidarity or co-operation and hence there would be no society. Religion strengthens 'collective conscience'. The worship of society reinforces' collective conscience' which forms the foundation of social life. By defining values and moral beliefs as sacred, religion provides them with greater power to direct human action. Durkheim sees the essence of the power of the norms to lie in sacredness. The attitude of respect or reverence towards the sacred objects is the same attitude applied to social duties and obligations. In worshipping society, men are in effect, recognizing the significance of the social group and their dependence upon it. In this way religion strengthens the unity of the group, it promotes social solidarity.

Durkheim stresses collective worship wherein we express our faith in common values and beliefs. In collective form of worship each of us focuses attention on the same thing-the ceremonial actions. By uttering the same cry, pronouncing the same word, or performing the same gesture, we inform other people that we are united with them in a shared state of mind. The content of the ritual is of limited importance; the critical ingredient is that it be shared and mutually self-conscious. Simultaneously, we mentally fuse ourselves within the social whole. Society becomes emotionally real to us because we are actually in one another's presence. We generate a sort of electricity or collective euphoria that lifts us to an intense state of exaltation that overrides our individual beings (Zanden 1990:409).

Durkheim's views on religion are open to criticisms. Some anthropologists opine that Durkheim is not justified in seeing totemism as religion (Huralambos 1980:457). He has not taken note of some other forms of religion such as Animism (belief in anima/soul), Animatism (belief in mana - a malenesian term for impersonal power), Naturism.

Durkheim's definition of religion is a combination of both substantive and functional aspects. A substantive definition of religion searches for the essence of religion and defines it as sacred. But sociologists should not look for the essence of religion; this is a philosophical question; for them the essential aspect of religion is that it is differently defined by different categories of actors according to their position and situational context (vide Dabade 1998:1-2).

Durkheim defines religion in terms of its social functions; religion is a system of beliefs and rituals with reference to the sacred which binds people together into social groups. In this sense, some sociologists have extended the notion of religion to include nationalism. This recent perspective of religion is criticized for being too inclusive since almost any public activity, baseball, for example, may have integrative effects of social groups (Bhushan 1989:262).

Durkheim's insights shed light on the relations between religion and society, but don't provide a complete explanation. The functionalist view doesn't account for the use of religion as a tool to exploit the masses, nor does it explain the radical social changes brought about by religion (Smelser 1993:298-99). Sociologists of religion should avoid defining religion themselves but have it defined by social positions in society.

Most sociologists believe that Durkheim overstates his case. Whilst agreeing that religion is important for promoting social solidarity and reinforcing values, they would not support the view that religion is the worship of society (Haralambos 1980:457).

Some mystic philosophers too feel that the real object of worship is God or the God-like man, and never the society as Durkheim wishes to make it. For society is composed of good and bad men, of saints and sinners and of believers and non-believers (Date 1974:4).

In general, Durkheim's treatment contains significant sociological truths with misleading, if not fallacious views. Society is real, to be sure, so is the individual and the two, it should be remembered are always interacting. Giving priority to one over the other is misleading in the long run.

Date writes that man being a social animal is certainly indebted to society for the opportunities he gets to show his moral and spiritual worth. But on no account can it be said that the personal life of communion with God or ecstacy is a social function (1974:4). In this context, I state that all natural, psychological, spiritual forces cannot be reduced to social forces.

Durkheim's theory of religion can be seen as a circular chain with social organization at the beginning and at the end. First society organizes human experience. People then look for an explanation of this influence outside of themselves. This searching results in the establishment of religions that parallel the structure of society. Finally, to express their religious beliefs, they develop rituals. These have the effect of reinforcing the group and its religious beliefs, controlling the members' behaviour, and reinforcing the structure of society - which is where we came in (Smelser 1993:298-99).

In the study of civilized societies Durkheim's theory has proved less helpful, for here religion is as frequently divisive as it is unifying. That is to say, while it unites particular groups it may provoke conflict between groups in the larger society. Moreover, in civilized societies and especially in modern societies, beliefs and doctrines have more importance than rituals (Mitchell 1968:204). This is the stand taken by a number of scholars.

But my study on *Nimbargi Sampradaya* from the perspective of sociology of religion reveals that most of its followers have embraced it *(Nimbargi sampradaya)* on account of its rituals in the form of Nirguṇa (meditation) and Saguṇa (recitation of Dāsbodh, Bhajan - Community singing of hymns, Kirtan-dancing and singing glory of God, Pravachana - Spiritual discourse) rather than its philosophical doctrines (vide for details Dabade 1998:184-85). I feel therefore that a number of empirical studies of this nature should be undertaken with respect to the importance of beliefs over rituals in modern times, before arriving at any meaningful conclusion.

Durkheim's emphasis on ritual as against belief was to prompt later anthropologists to undertake functionalist investigations of religion and the work of Malinewski in *Magic, Science and Religion a d other Essays* 1948 and of A. R. Radcliffe Brown in the Andaman Islanders, 1922, has shown how religion works in simple communities to maintain social cohesion and to control individual conduct (Mitchell 1968:204).

The fact that totemic species served both as the badge of the clan and objects of religious reverence seemed to Durkheim explicable only in terms of the notion of the social power generated by the great clan festivals. Whatever doubts we may have today about his rather sweeping hypothesis it remains one of the most insightful hypothesis in the realm of sociology of religion.

Thus, Durkheim establishes a broad frame work for the analysis of religious phenomenon that has remained central to sociology of religion and its allied disciplines and even those scholars who basically disagree with it do not normally fail to take it as a major point of reference.

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(Continued from last issue)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

We have till now witnessed the high-lights of the mystical journey of important Kannada Saints and their entrance into the Anubhava Mantapa or the Assembly Hall of Spiritual Experience as depicted by Shri Gurudeva in his path-breaking volume on the 'Pathway to God in Kannada Literature'. It need not be over-emphasised that it is in reality a depiction of Shri Gurudeva's own spiritual journey through the medium of Kannada Saints. In fact, it would be rewarding for us to further understand as to how in his other great works on Hindi and Marathi Literatures Shri Gurudeva used Hindi and Marathi Saints as vehicles of his own spiritual praxis. Furthermore, himself being a philosopher of repute, Shri Gurudeva succeeded eminently in constructing a Philosophy of Mysticism which placed the spiritual value of Kannada, Marathi and Hindi saintly literature on the pedestal of Comparative Philosophy and Religion. Says Shri Gurudeva, "The mystics of all ages and countries have spoken the same language, as they are the denizens of the same spiritual world. There are no racial, no communal, no national prejudices among them. Time and Space have nothing to do with the eternal and infinite character of their mystical experience. These together constitute a band of divine musicians, each contributing his own note, and altogether producing a harmony that is wonderful." (Pathway to God in Hindi Literature, p.6).

I consider myself extremely fortunate to have come in personal contact with Shri Gurudeva during the period 1950-1956 when his tremendous works on prominent Hindi Saints viz., 'Paramārtha Sopāna' and 'Pathway to God in Hindi Literature' were in the process of preparation and publication. During my stay with him for three weeks at Nimbal in 1950, for one week at Allahabad in 1951, and again for three weeks at Allahabad in 1953, he was pleased to involve me directly with the preparation of the above two volumes. Ofcourse, Prof. S. J. Joshi, Prof. B. R. Kulkarni, late Shri Prahlad Kulkarni and Shri Prakash Chandra Sharma were always there at the beck and call of Shri Gurudeva in every matter. As for myself, I could never dream of understanding and appreciating the mystical lore the secrets of which were unravelled by Shri Gurudeva. Perhaps my narration of the life of the saint-poetess Mira in Hindi language before the 'sitting' on the very day on which I first reached Nimbal was liked by him. Only visitors to Nimbal at the time of Shri Gurudeva can understand the meaning of the term 'sitting'. It means the assembly called by Shri Gurudeva at any time of the day where Sādhakas hurriedly gathered on listening to the strokes of ghantā or bell. There was no fixed agenda for the assembly. Sitting in a corner on floor like all other sādhakas. Shri Gurudeva would ask some sādhaka to sing a devotional song, or ask some devotee to read some passage, or ask some old sādhaka to recall some incident connected with Shri Bhausahib Maharaja or Shri Baba and would so guide the ensuing discussion by his remarks that proceedings of every 'sitting' would become spiritually enlightening.

During the above period, Shri Gurudeva was invited twice by the then President of India Dr. Rajendra Prasad to deliver lectures on the mysticism of Hindi Saints at the Rashtrapati Bhavan, New Delhi. In his lecture on the 'Culmination of Spiritual Experience in Hindi Saints' Shri Gurudeva said, "These three Indian languages only I know in the original - Marathi, Kannada and Hindi - and I have planned out three volumes. I have already published one on Maharashtra Mysticism, the next is the present volume on Hindi Mysticism, and the third is in the course of preparation and publication, a couple of chapters of which have been published by the Karnataka University." (Ibid., p.5). In fact, he recalled these very words while delivering his second lecture on 'The sublime in Mystical Experience' on 16th April 1954 at the Rashtrapati Bhavan, New Delhi. After his speech, Dr. Rajendra Prasad, himself being spiritual-minded scholar, praised Shri Gurudeva for his "very elevating speech". The Indian Union President referred to Prof. Ranade's life-long study of the 'Sant Bānī', the teaching of the Saints in Marathi, Hindi and Kannada languages, as also his expertise in what the President called "old Sanskrit Philosophy" and philosophies of the West, and his saintly pursuits, and remarked : "So the philosophy we have inherited from the past now lives in him, and I am very happy that it has been possible for us to have this second lecture of his in this house. We have had the privilege to listen to his another discourse, I think, about two years ago." (Ibid.p.4)

As for the driving force behind Shri Gurudeva's study of Hindi literature it was his desire "to reach an 'आनृण्य' of the literature and the place which had conferred many obligations on me. I served the Allahabad University for about twenty years from 1927 to 1946, and it would have been a breach of trust for me not to have studied Hindi literature, and placed its spiritual value on the pedestal of Comparative Philosophy and Religion. So I began my studies early in 1940, and, after retirement, I find that the treasure which has been left to us by the Hindi Saints is as valuable as that given to us by the Saints of Maharashtra or Karnataka." A very great saint and scholar that Shri Gurudeva was, he was also the noblest of human kind to have acknowledged that he "developed a certain taste for Hindi mysticism" at the hands of "my door-keeper, chaprasi and barber. These persons knew excellent Hindi songs, and I was tempted to enter into the meaning of them. But what seed these persons and a few of my students at that time sowed, developed after my retirement from the University into a fullblowing plant." Indeed, I myself witnessed at Shri Gurudeva's bungalow at Allahabad that while shaving Shri Gurudeva's beard the barber, on being asked by Shri Gurudeva to sing some devotional Hindi song, would begin singing with all gusto. The shaving would stop half-way. Shri Gurudeva would listen attentively quite unmindful of the drying lather on his face. The entire spectacle was simply unbelievable, soaked as it was in pure devotion of a God-intoxicated saint.

I clearly remember the day in December 1953 on which Shri Gurudeva, Shri Kakasahib Tulpule and myself were sitting in the Dhyan Mandir, and Shri Kakasahib was reading aloud the Preface of the 'Paramārtha-Sopāna. When Shri Kakasahib had read us to the 'Thanks' portion, Shri Gurudeva remarked, "I have expressed my thanks to about one hundred persons", (मी शम्भर लोकांना Thanks दिला आहे). I was wondering about the boundless generosity of the great Master. What a contrast from the present-day authors who would hardly shrink from proclaiming their originality even for the works they have plagiarised !

In the 'Paramārtha - Sopāna' Shri Gurudeva has analysed the whole gamut of spiritual life as lived by him into five heads viz., Incentives to spiritual life, Necessity of moral preparation, The relation of God to Saints, The biginnings of pilgrimage, and The highest ascent. Ofcourse, the large canvas on which he depicts these heads is supplied by prominent Hindi Saints like Ramananda, Kabir, Tulsidas, Mirabai, Raidas, Rahim, Charandas, Nanak, Dharamdas, Dadu, Narharinath, Mahipati and Mansur. But the Pathway to God is chalked out by Shri Gurudeva on the basis of his own experience. In this connection it would be profitable for us to read some portions of Dr. S. Radhakrishnan's speech on the occasion of the publication ceremony of the 'Paramartha-Sopan' at Sangli on the 9th January 1954. ".....I have known Dr. Ranade for a number of years. It has been possible for him, much more than myself, to pursue his supreme object in a spirit of dedication..... With Ranade Philosophy is the pursuit of wisdom, not a mere intellectal exercise. It is for him meditation on the Spirit, a dedicated way of life...... Paramartha-Sopana may be translated either as the Ascent to the Divine, or the Way to Perfection.

Wherever Philosophy has been seriously pursued, wherever Religion has been pursued in the truest sense of the word, it has meant the study of the nature of the Self. All religions and philosophies at their highest are agreed on this point." (Paramārtha-Sopāna p. 11-12).

Dr. Radhakrishnan emphasises the fact that all western philosophers and prophets from Socrates, Moses, Jesus Christ, St. Paul and Plotinus to St. Augustine, St. Thomas Acquinas and Meister Eckhart have in different ways "called us back to the realisation of the deepest Self which lies behind the layers of the body and mind. Until man attains it, his goal remains unfulfilled. Spiritual realisation is the manifest destiny of man. Until he is able to find his way to the understanding of the Supreme, his heart is restless." (Ibid. p.13).

In India likewise sages of the Vedas and the Upaniṣads, and philosophers of Buddhism, Jainism and the Vedānta have in their own way pointed to the supremacy of the spiritual over the material. As Dr. Radhakrishnan says the Upaniṣads posit the reality of the infinite Self "which exists beyond logic and language. Buddhism holds that one can rise to be Buddha. The potentialities of human nature extend to Divinity. Jainism makes a discrimination between Ātmā and Anātmā. Their अर्हत् attainss the knowledge of Ātmā." The Vedānta philosophers also take their stand on the reality of Brahman.

Giving expression to his feelings of reverence towards Shri Gurudeva, Dr. Radhakrishnan said, "In our country, we have worshipped not the industrialists, or military heroes, or kings or emperors, or the dictators, or the stastesmen, but we have worshipped Saints who have penetrated behind the layers of body and mind, and sunk into the depths of the Self, and anchored themselves to the Divine. Such men are not to be limited to Europe, Asia or America, or to this or that religion. The spiritual quality is common to the Ārya, Anārya, Muslim or Christian." (Ibid. pp. 13-14.)

(To be continued.....)

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I hold that there is perfect reconciliation between the discoveries of science and the truths of religion. Science merely deals with the work of God. It supplements instead of supplanting religion. But I would not have the mere scientific or the mere economic spirit prevail. Let not an age of pure scientists, pure economists and pure calculators prevail; and let not the glory of India be extinguished forever. Religion asks from you merely the consent of the heart, a mere touch of the love of God. I don't understand how this can come in the way of pure activity. It would serve only to strengthen activity and not to weaken it. This is the only secure platform upon which the building of India's activities can be raised. Take it away, and the building will tumble down in no time. Substitute another foundation and you will find the building will be raised on mere stubble.

- Dr. R. D. Ranade

(in Philosopical and other essays)

Dr. Sarvapalli Radhakrishnan on

Siddhartha Goutam The Buddha

Sixth century B.C. was remarkable for the spiritual unrest and intellectual ferment in many countries. In China we had Lao Tzu and Confucius, in Greece Parmenides and Empedocles, in Iran Zarathustra, in India Mahavira and the Buddha. In that period many remarkable teachers worked upon their inheritance and developed new points of view.

The Pūrṇimā or full-moon day of the month of Vaiśākha is connected with three imporant events in the life of the Buddha, namely, birth, enlightenment and parinirvāṇa. It is the most sacred day in the Buddhist calendar. According to the Theravāda Buddhism, the Buddha's parinirvāṇa occurred in 544 B.C.[1] Though the different schools of Buddhism have their independent systems of chronology, they have agreed to consider the full-moon day of May 1956 to be the 2,500th anniversary of the mahāparinirvāṇa of Gautama the Buddha.

The main events of the Buddha's life are well known. He was the son of a minor ruler of Kapilavastu, grew up in luxury, married Yaśodharā, had a son, Rāhula, and led a sheltered life where the world's miseries were hidden. On four occasions when he went out of his palace, so the legend tells us, he met an old man and felt that he was subject to the frailities of age, met a sick man and felt that he was liable to sickness, met a corpse and felt that he was also subject to death, and met an ascetic with a peaceful countenance who had adopted the traditional way of the seekers of religious truth. The Buddha resolved to gain freedom from old age, sickness and death by following his example. The mendicant tells the Buddha:

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[1] The Bodh Gaya inscription gives 544 B.C. as the date of parinirvāṇa.

nara-puṅgava janma-mṛtyu bhītaḥ śramaṇaḥ pravrajitosmi mokṣa-hetoḥ[1]

I am a śramaṇa, an ascetic, who in fear of birth and death have left home life to gain liberation.

The sight of the holy man, healthy in body, cheerful in mind, without any of the comforts of life, impressed the Buddha strongly with the conviction that the pursuit of religion was the only goal worthy of man. It makes man independent of the temporary trials and fleeting pleasures of the world. The Buddha decided to renounce the world and devote himself to a religious life. He left his home, wife and child, put on the garb and habits of a mendicant, and fled into the forest in order to meditate on human suffering, its causes and the means by which it could be overcome. He spent six years in the study of the most abstruse doctrines of religion, suffered the severest austerities, reduced himself to the verge of starvation in the hope that, by mortifying the flesh, he should surely attain to the knowledge of truth. But he came very near death without having attained the wisdom that he sought. He gave up ascetic practices, resumed normal life, refreshed himself in the waters of the river Nairañjanā, accepted the milk pudding offered by Sujātā : nāyam ātmā balahīnena labhyah. After he gained bodily health and mental vigour he spent seven weeks under the shade of the Bodhi tree, sitting in a state of the deepest and most profound meditation. One night towards the dawn his understanding opened and he attained enlightenment. After the enlightenment the Buddha refers to himself in the third person as the Tathāgata : he who has arrived at the truth. He wished to preach the knowledge he gained and so said : "I shall go to Banaras where I will light the lamp that will bring light into the world. I will go to Banaras and beat the drums that will awaken mankind. I shall go to Banaras and there I shall teach the Law." "Give ear, O mendicants! The Deathless (amṛta, eternal life) has been found by me. I will not instruct. I will preach the Dharma." He travelled from place to place, touched the lives of hundreds, high and low, princes and peasants. They all came under the spell of this great personality. He taught for forty-five years the beauty of charity and the joy of renunciation, the need for simplicity and equality.

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[1] Aśvaghoṣa : Buddhacarita, V,17.

At the age of eighty he was on his way to Kuśinagara, the town in which he passed into parinirvāṇa. Taking leave of the pleasant city of Vaiśālī with his favourite disciple, Ānanda, he rested on one of the neighbouring hills and looking at the pleasant scenery with its many shrines and sanctuaries, he said to Ānanda, *citram jambudvīpam, manoramam jīvitam manuṣvāṇām.* "Colourful and rich is India, lovable and charming is the life of men." On the banks of the river Hiraṇyavatī in a grove of sāla trees, the Buddha had a bed prepared for himself between two trees. He gently consoled his disciple, Ānanda, who was lamenting bitterly. "Do not weep, do not despair, Ānanda. From all that he loves man must part. How could it be that what is born, what is subject to instability, should not pass. May be, you were thinking, 'we have no longer a master'. That must not be, O Ānanda. The doctrine I have preached to you is your master." He repeated :

handa dāni bhikkhave āmantayāmi vo :
vayadhammā sankhārā, appamādena sampādetha 'ti

Verily, I say unto you now, O monks: All things are perishable; work out your deliverance with earnestness.

These were his last words. His spirit sank into the depths of mystic absorption and when he had attained to that degree where all thoughts all noumenon disappear, when the consciousness of individuality ceases he entered into the supreme nirvāṇa.

II

In the life of the Buddha, there are two sides individual and social. The familiar Buddha image is one of meditating sage, yogin, absorbed and withdrawn lost in the joy of his inner meditation. This is the tradition associated with the Theravāda Buddhism and Aśokā's missions. For these the Buddha is a man, not God, a teacher and not a saviour. There is the other side of the Buddha's life, when he is concerned with the sorrows of men eager to enter their lives, heal their troubles and spread his message for the good of the many : *bahu-jana-hitāya.* Based on this compassion for humanity, a second tradition matured in North India under the Kuṣāṇas (70–480 A.D.) and the Guptas (370–650 A.D.). It developed the ideal of salvation for all the discipline of devotion and the way of universal service. While the former tradition prevails in Ceylon. Burma and Thailand, the latter is found in Nepal, Tibet, Korea, China and Japan.

All forms of Buddhism, however, agree that the Buddha was the founder, that he strove and attained transcendental wisdom as he sat under the Bodhi tree that he pointed a way from the world of suffering to a beyond the undying and those who follow the path for liberation may also cross to the wisdom beyond. This is the root of the matter, the essential unity underlying the many differences in outlook and expression that came to characterize Buddhism as it spread from India to other parts of the world.

The essence of all religion is a change in man's nature. The conception of second birth, *divitīyam janma,* is the central teaching of the Hindu and the Buddhist religions. Man is not one but a multiplicity. He is asleep, he is an automaton. He is inwardly discordant. He must wake up, become united, harmonious within himself and free. The Greek mysteries implied this change in our nature. Man himself is conceived as a grain which could die as a grain but be reborn as a plant different from the grain. A bushel of wheat has two possible destinies, to be pounded and made into flour and become bread; or to be sown in the ground, to germinate and become a plant, and give a hundred grains for one that is sown. St. Paul borrowed this idea in describing the Resurrection when he says : "Thou fool, that which thou sowest is not quickened except it die" "It is sown a natural body, it is raised a spiritual body." The change is a transformation of the substance itself. Man is not a complete final being. He is a being who can transform himself, who can be born again. To effect this change, to be reborn, to be awakened, is the goal of all religions as of Buddhism.

Our subjection to time, to saṃsāra, is due to *avidyā,* unawareness; leading to infatuation, depravity, *āsava*. Ignorance and craving are the substratum of the empirical life. From avidyā we must rise to vidyā, bodhi, enlightenment. When we have *vipasana,* knowledge by seeing, clear perception, we will acquire *samatā,* unshakable calm. In all this, the Buddha adopts the Vedic criterion of certainty which is rooted in actual knowledge which is attained by immediate experience, direct intellectual intuition of reality : *yathā-bhūta-ñāna-darṣana.*

III

The Buddha did not feel that he was announcing a new religion. He was born, grew up, and died a Hindu. He was restating with a new emphasis the ancient ideals of the Indo-Aryan civilization. "Even so have I, monks, seen an ancient way, an ancient road followed by the wholly awakened ones of olden times.... Along that have I gone, and the matters that I have come to know fully as I was going along it, I have told to the monks, nuns, men and women lay-followers, even, monks, this Brahma-faring, brahmacariya that is prosperous and flourishing, widespread and widely known, become popular, in short, well made manifest for gods and men."

The quest of religious India has been for the incomparable safety, fearlessness, abhaya, mokṣa, nirvana. It is natural for man to strive to elevate himself above earthly things, to go out from the world of sense to free his soul from the trammels of existence and gross materiality, to break through the outer darkness into the world of light and spirit. The Buddha aims at a new spiritual existence attained through jñāna or bodhi, absolute illumination. "But I deem the highest goal of a man to be the stage in which there is neither old age, nor fear, nor disease, nor birth, nor death, nor anxieties, and in which there is no continuous renewal of activity."

pade tu yasminn na jarā na bhīr na ruṅ na janma
naivoparamo na cādhayah
tam eva manye purusārtham uttamam na vidyate
yatra punaḥ punaḥ kriyā[2]

The Buddha aimed at a spiritual experience in which all selfish craving is extinct and with it every fear and passion. It is state of perfect inward peace, accompanied by the conviction of having attained spiritual freedom, a state which words cannot describe. Only he who has experienced it knows what it is. The state is not life in paradise where the gods dwell. "You should feel shame and indignation, if ascetics of other schools ask you if it is in order to arise in a divine world that ascetic life is practised under the ascetic Gautama." Even as the Upaniṣads distinguish mokṣa from life in brahmaloka, the Buddha points out that the gods belong to the world of manifestation and cannot therefore be called absolutely unconditioned. Existence has as its correlative non-existence. The really unconditioned is beyond both existence and non-existence. The state of the mukta, the Buddha, is higher than that of the Brahmā. It is invisible, resplendent and eternal. There is a higher than the gods, a transcendental Absolute described in the Udāna as *ajāta,* unborn, *abhūta,* unbecome, *akata,* unmade, *asankhata,* uncompounded. This is the Brahman of the Upaniṣads which is

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1. Saṃyutta-nikāya.
2. Aśvaghoṣa : Buddhacarita, XI,59.

characterized as na iti, na iti.[1] The Buddha calls himself brahma-bhūta, he who has become Brahman. The Buddha adopted an absolutist view of Ultimate Reality though not a theistic one. He felt that many abstained from action in the faith that God would do everything for them. They seemed to forget that spiritual realization is a growth from within. When the educated indulged in vain speculations about the Inexpressible, the uneducated treated God as a being who could be manipulated by magic rites or sorcery. If God forgives us any way it makes little difference how we live. The Buddha revolted against the ignorance and superstition, the dread and the horror, which accompanied popular religion. Besides, theistic views generally fill men's minds with dogmatism and their hearts with intolerance. Doctrinal orthodoxy has filled the world with unhappiness, injustice, strife, crime, and hatred.

The conception of the world as saṃsāra, a stream without end, where the law of karma functions, is common to all Indian systems, Hindu, Jain, Buddhist and Sikh. Nothing is permanent, not even the gods. Even death is not permanent for it must turn to new life. The conduct of the individual in one life cannot determine his everlasting destiny. The Buddha does not accept a fatalistic view. He does not say that man has no control over his future. He can work out his future, become an Arhat, attain nirvāṇa. The Buddha was an ardent exponent of the strenuous life. Our aim is to conquer time, overcome saṃsāra and the way to it is the moral path which results in illumination.

The Buddha did not concede the reality of an unchangeable self for the self is something that can be built up by good thoughts and deeds, but yet he has to assume it. While karma relates to the world of objects, of existence, in time, nirvāṇa assumes the freedom of the subject, of inwardness. We can stand out of our existential limits. We experience the nothingness, the void of the world to get beyond it. To stand out of objective existence there must come upon the individual a sense of crucifixion, a sense of agonizing annihilation, a sense of the bitter nothingness of all the empirical existence which is subject to the law of change, of death: *maraṇāntam hi jīvitam.* We cry from the depths of unyielding despair : *mṙtyor mā amṛtam gamaya.* Who shall save me from the body of this death? If death is not all, if nothingness is not all, there is something which survives death, though it cannot be described. The 'I' is the unconditioned, something which has nothing to do with the body, feeling, perception, formations, thought, which are all impermanent, changeable, non-substantial. When the individual knows that what is impermanent is painful, he becomes detached from them and becomes free. The indispensable prerequisite of this is a higher consciousness of an 'I' or something like it : *attena vā attanīyena.*[1] This 'I' is the primordial essential self, the unconditioned, whose realization gives us liberty and power. The self is not body, feeling, consciousness, etc. But from this it does not follow that there is no self at all. The ego is not the only content of the self though it is the only content that can be known objectively. There is another side to our self which helps us to attain nirvāṇa. When the Buddha asks us to be diligent, to strive for salvation, he is referring to the inward principle which is not swept away by the current of events, which is not controlled by outward circumstances, which protects itself from the usurpations of society, which does not submit to human opinion but jealously guards its rights. The enlightened is free, having broken all bonds. The ascetic is one who has gained mastery over himself, "who has his heart in his power, and is not himself in the power of his heart".[1] The Buddha when he attained nirvana is far from being dissolved into non-being. It is not he that becomes extinct but the passions and desires. He is no longer conditioned by the erroneous notions and selfish desires that normally go on shaping individuals. The Buddha realizes himself to be free from the characteristic that constitute an individual subject. He has vanished from the sphere of dualities. "Whatever thought he desires, that thought will he think, whatever thought he does not desire, that thought will he not think."[2] The Buddha taught us to pursue prajna and practise compassion, karuṅā. We will be judged not by the creeds we profess or the labels we wear or the slogans we shout but by our sacrificial work and brotherly outlook. Man, weak as he is, subject to old age, sickness and death, in his ignorance and pride condemns the sick, the aged and the dead. If any one looks with disgust on any fellow being who is sick or old or dead, he would be unjust to himself. We must not find fault with the man who limps or stumbles along the road for we do not know the shoes he wears or the burdens he bears.[3] If we learn what pain is, we become the brothers of all who suffer.

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[1] Cf. also "from which the words turn back together with the mind, not having attained". Taitiriya Upaniṣad, II, 4. In the Taitiriya Brahmanas it is said : "Before the gods sprang into existence, I was", II, 8,8.

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[1] Majjhima-nikaya, XXIX.

(To be continued....)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

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1. Majjhima-nikaya, XXXII.
2. Anguttara IV, 35; Majjhima, XX.
3. Cf. rudrākṣam tulasī-kaṣṭham, tripuṇḍrom bhasma-dhāraṇam yātrāh snānāni homas ca japah vā decadarṣanan na etc punanti manujam yathā bhūta-hite-ratiḥ.

Book Reviews

- 1 -

Clear Light of Bliss : by Geshe Kelsang Gyatsa, *Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi - 110 007, 1999, Pages : 307, Price Rs. 195/-*

The author of the book 'Clear Light of Bliss' was born in Tibet. He is internationally renowned as teacher of Buddhism. Resident in England since 1977, he is the author of many highly acclaimed books. He has also founded many Buddhist centres. He is closely associated with the Manjushri Centre, Ulverston, England.

At the moment we have a precious human body, which is the best vessel for crossing this perilous ocean of Samsara. If we were to waste this precious life without taking full advantage of it, we would be extremely foolish. We would be like the adventurers who had to wait for a long time to find a boat that would take him to a treasure island but who, having finally found one, fell asleep instead of taking immediate advantage of it. How foolish he felt when he awoke to discover that the long-awaited vessel had been washed away and that he was still without a means of travelling to the island!.Similarly at this time we have found a boat-like human body that can transport us to the island of full enlightenment. If instead of taking advantage of this body we were to waste it on the meaningless activities of this life, that would be most tragic. It will not be easy to find another opportunity like this in the future.

The highest of all possible human goals is the attainment of complete enlightenment, an ultimate state of peace in which all obstacles obscuring the mind have been removed, and all good qualities such as wisdom, compassion and skilful means have been fully developed. However we cannot reach this ultimate goal merely by waiting for it. We need to use the appropriate methods to take us there.

For the mind to gain a direct realization, it must be able to hold its object of meditation without wavering, but this is difficult for ordinary minds which, because they have not been subdued by tranquil abiding, are in constant motion. Conceptual thoughts continuously scatter the mind, so that it cannot focus single-pointedly long enough to gain a direct realization of anything. It is impossible for such a scattered mind to develop a clear perception of a subtle object as emptiness.

Tranquil abiding is a state of unwavering concentration in which conceptual thoughts are no longer able to move or disturb the mind. When we attain tranquility, our mind will be able to focus single-pointedly and remain undistracted for an extended period of time on any object we choose. The longer the mind remains focused on its object, the more clearly that object will be perceived. Eventally we will gain a direct realization of that object. Thus we can see that the attainment of a tranquil abiding, which is in the nature of perfect stillness, is an indispensible prerequisite for directly realizing the subtle hidden object.

Without the attainment of tranquil abiding, our mind will not be supple or pliant, but will be stubborn and difficult to control. We will find it difficult to focus on virtuous objects of meditation, and even if we are able to focus on such an object momentarily, we will be unable to remain concentrated on them for a long time. Such a mind is like an unsubdued horse over which the rider has no control. It is as if our mind is our master and we are obliged to do as it bids. Such an unruly mind refuses to engage in virtuous activities that we may wish to perform. If we want to develop concentration, for example, it provides only obstacles not help.

Once we have attained tranquil abiding, this situation is reversed. Like a well-trained horse, our mind becomes responsible and obedient. Controlled by the reins of mindfulness and alertness, this obedient mind will do whatever we wish. Instead of being an interference, it will become our greatest helper. With it we will be able to penetrate deeply into whatever object of meditation we choose. Eventually we will be able to gain a direct realization.

Mental wandering, mental excitement and mental sinking (sleep) must all be overcome, if we are to attain tranquil abiding. Tranquil abiding is itself so called because it has overcome all conceptual distraction and remains single-pointedly on its object. Thus 'tranquil' refers to the pacification of distracting mind and 'abiding' refers to the mind's ability to remain single-pointedly on the chosen object of meditation.

The proper way to begin tranquil abiding meditation is to sit in the correct meditation posture and make sure that we do not have a dull or sleepy mind. It is very important to be able to distinguish a defiled mind from a clear mind. For example if we want to drink from a mountain stream, we do not drink from the turbulent part, because the water there is mixed with dirt and silt; rather we drink from a calm part of the stream, where the water is clean and clear. Similarly if we want to attain a clear and calm mind, we must pacify the mental turbulance of conceptual distractions.

It is a great shame if we do not know what concentration actually is. A fully qualified concentration must have two characteristics : (1) holding the object through the force of strong mindfulness and (2) remaining single-pointedly on that object. When we are meditating, we should examine our mind to see if it is endowed with these two qualities. It is much better to spend a short time in true concentration than to spend a long time in faulty practice.

Concerning the obstacles to proper meditation, it is relatively simple to identify mental wandering and mental excitement and to see how they are obstacles to our attainment of tranquil abiding, but it takes an experienced meditator to recognize subtle mental sinking and to distinguish it from true single-pointed concentration. If we are unable to distinguish these two, there will be a danger of our concentration becoming mixed with subtle mental sinking. If this happens, our meditation will yield negative results. To safeguard against this fault, we must use the mental factor alertness from time to time. Thus, while the main part of our mind is focused on the object of meditation, a small part of the mind should check to see if mental wandering, mental excitement, mental sinking or any other fault is arising. This alertness is a form of analytical wisdom.

Of central importance to single-pointed concentration is mindfulness. It is the very life of meditation because it performs three essential functions: (1) not forgetting the meditation object (2) holding the object (3) overcoming distractions. In particular, mindfulness is essential for preventing mental wandering, mental excitement and mental sinking. To develop and maintain strong mindfulness of the meditation object, we need to do two things : (1) at the beginning of the session to make a strong determination to maintain unbroken mindfulness throughout the session, and (2) during the session to take steps to strengthen our mindfulness whenever we recognize that it is about to degenerate.

In summary, we shall be able to attain tranquil abiding if we can overcome mental sinking, mental excitement and mental wandering through the force of mindfulness and alertness. If we allow these faults to remain in our mind without trying to overcome them, this is known as 'non-application'. This is also an obstacle to develop tranquil abiding, and it should be overcome by conscientious application of the appropriate antidotes, whenever faults arise in the mind during our meditation session. If we maintain at all times a strong intention to accomplish the aims of our practice, we will naturally apply antidotes whenever obstacles arise. Therefore we should keep these aims foremost in our mind, remember how tranquil abiding allows us to accomplish these aims, and be determined not to let laziness or any other delusion keep us away from our goal.

The first two mental abidings, 'placing the mind' and 'continual placement' are attained by means of general mindfulness in the following manner. At the beginning of our meditation session, after we have assumed a comfortable posture on our meditation cushion, we go through the four steps of seeking, finding, holding and remaining on the object - the mind itself. At this stage we need to use general mindfulness to remember the pointing-out instructions that enable us to hold a correct generic image without forgetting it.

Finally we are able to maintain faultless concentration without any effort. We have become so familiar with the object of meditation that it requires no effort at all to remain focused on it single-pointedly. Our concentration is now sustained by the force of complete familiarity.

The book is essentially of a Tantric nature dealing with the practice of Mahamudra in the Vajrayana Buddhism.

The title of the book is equivalent to 'Sat-Chit-Ananda'.

- Dr. B. R. Modak

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- 2 -

A New Introduction to Modal Logic : by G. E. Hughes and M. J. Cresswell, *Publisher : Routledge, London and New York, 1996, Price £ 13.99.*

This book is a replacement for the author's earlier two books namely, *An Introduction to Modal Logic* (1968), and *A Companion to Modal Ligic* (1984). It contains a preface and three parts : (i) Basic Modal Propositional Logic; (ii) Normal Modal Systems, and (iii) Modal Predicate Logic. In addition, there is a list of axioms, rules and systems, solutions to selected exercises, and a detailed bibliography. It is printed well and has a beautiful get-up.

The aim of this book is to introduce the readers to modal logic, with the assumption that the reader knows nothing of modal logic. The book is self-contained so that it could be tackled by any reader who has not studied logic. However, the reader who has the knowledge of non-modal logic will find it easy to understand this book.

The first chapter explains the meaning of modal logic. Modal logic is the logic of necessity and possibility, of 'Must be' and 'May be'. It contains not only truth and falsity applied to what is or is not so as things actually stand, but also what could be so if things were different. It considers how things are in the actual world, so also how things might have been as in possible, alternative, non-actual, world. In short, the modal logic considers the truth or falsity in other possible worlds as well as in the real one. For Modal logic, a proposition P is necessary in a world if it is true in all possible worlds, and P is possible in a world if it is true in at least one possible world.

This book also has some kind of relation with the author's earlier two books mentioned above as evidenced in the following paragraph.

Part I of this book covers most of the ground work of their first book *An Intoduction to Modal Logic* (1968) with two important changes. (i) the authors take the system K as basic rather than T as in *A Companion to Modal Logic* (1984). (ii) the authors, in chapter 6, have used the Method of canonical models to prove completeness as also in *A Companions to Modal Logic* (1984). In Chapter 5, the authors have retained the method of modal conjunctive normal forms to prove the completeness of S5. However, in Chapter 4, the authors have retained from *An Introduction to Modal Logic* (1968) the Method of semantic diagrams for testing formulae, but omitted the completness proofs based on this method.

Part II of this book covers the topics of Modal propositional logic. Most of these topics are also discussed in *A Companion to Modal Logic* (1984), but in the present book the authors have attempted to show the role of these topics as an introduction. One of the roles is that, an approach to finite modals is one that is easier to follow than the more standard method of filtrations which authors used in *A Companion to Modal Logic* (1984). For a specialist, this part of the book is more interesting, but those who comprehend the Part I, the topics of Part II are also easily accessible to them. Chapter 11 gives an outline of the more important developments in the earlier history of Modal logic.

Part III contains Modal predicate logic, which is the most philosophically important branch of Modal logic. In this part, the authors have attempted to discuss topics which have a bearing on such important philosophical questions as what to say about things which exist in one world but not another or about things claimed to be identical but not necessarily so. Though the semantics of modal predicate logic is extremely complicated, the authors have tried to make their discussions as approachable as possible. The authors have attempted to put forth all technical materials so that with patience a reader should be able to comprehend every proof without requiring further reference other than this book.

The authors deserve to be complimented for this treatise which is a must for every library shelf in philosophy discipline, at the undergraduate & postgraduate departments.

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- 3 -

"Philosophical Logic" by Mark Sainsbury in **Philosophy 1 - A guide through the subject :** Ed., A. C. Grayting, *Publisher : Oxford University Press, 1998, Pages : 61-122.*

This paper is an essay on philosophical logic included in the book mentioned above. The book is a map of the central provinces of philosophy, an introduction, a guide, a companion, and a survey, all in one. It discusses the chief philosophical questions in some detail.

This article, although introductory is not elementory, because, it aims at those who wish to take more than a superficial look at philosophical logic. It seeks to give the full character of enquiry into its most important questions.

It does not try to be comprehensive, the fields it covers are large, it identifies and discusses the core questions on philosophical logic, so that readers will be independently, well-equipped to continue their exploration of those fields.

This article of 61 pages contains introduction, six sections, topics for further reading, and a detailed bibliography.

There are two kinds of inferences : (i) If we know that all politicians are unhappy and that Kumbar is a politician, we can infer that Kumbar is unhappy. And (ii) if we know that the potatoes have been boiling for twenty minutes, we can infer that they are cooked. Inference (i) is called deductive and (ii) is called inductive. This article concerns the inference to the deductive inference. One group relates to the nature of the concept of truth, validity, entailment etc.. The other group relates to the concept of Idioms, reference, conditionals, necessity etc.. The main important topic of this article is reference, and all other related topics are also discussed.

The first section discusses on words and their references. Names like 'Shivaji' and 'Pune' seem to be the clearest cases of expressions whose job is to refer to things in the world. To understand the relation between word and reference we need to understand the theories of John Stuart Mill, Gottlob Frege, Bertrand Russell and Saul Kripke, which have been also discussed in this section.

The second section of this article has definite descriptions; and expressions of the form "The so-and-so", for example, "The first President of India". Bertrand Russell in his theory of description argues that though definite descriptions of this form look as if they function like names, to refer to things, their real function is quite different, they are quantifier phrases, not referring ones. In this section, Russell's theory, with his arguments and objections are discussed.

The third section of this article examines the problems about existence. In order to understand the argument - "If we say that some-thing does not exist, we seem thereby to presuppose that it does exist" - we need to understand a well-known theory of this from Russell and a recent new theory on this from Evans. These theories have also been discussed in this section.

The fourth section of this article deals with identity statements, and, in particular, whether true ones are invariably necessarily true. Identity raises many questions, one of them, raised by Frege, is how can we account for the apparent difference between a truth of the form a = a and a truth of the from a = b? This question is discussed here. And the question - is Identity necessary or contingent ? or in other words, are any identities contingent ? - is also discussed here.

The fifth section of this article discusses the concept of necessity. The question is, how should one give the logical form of modal sentences of English. A modal sentence is one which contains some expression for modality - possibility, contingency, necessity. This section discusses what is the logical form of these modal sentences, and how they function.

The sixth section is about truth. Tarski's theory of truth redundancy theory of truth, correspondance theory, Dummett's theory of truth are all discussed here.

This article is a valuable addition to the literature available on philosophical logic, and offers additional material to the students of logic.

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Yoga is a science of stilling what has to be stilled and alerting what can be alerted. Yoga is a science to divide that which is not you & that which is you, to come to a clearcut division so that you can see yourself in pristine clarity. Once you have a glimpse of your nature, who you are, the whole world changes. Then you can live in the world, and the world will not distract you. Then nothing can distract you; you are centred. Then you can move anywhere you like and you remain unmoving, because you have reached and touched the eternal, which never moves, which is unmoving.

- Rajneesh

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